

THE CLASSICAL WEEKLY

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 1, 1897

VOL. VII

NEW YORK, MAY 16, 1914

No. 27

THE HIGH SCHOOL GREEK TEACHER: HIS OBLIGATION AND HIS OPPORTUNITY¹

When Greek meets Greek his plaint and his plea are both alike intelligible. The real tug of war comes when the Greek meets the barbarian, the son of a barbarian, the progeny of the get-rich-quick twentieth-century American spirit. Not that I would utterly condemn this. The eager pursuit of wealth is better than a lazy indifference to all things; and the desire to become self-supporting is to be commended. And if in the process a possible scholar is occasionally spoiled to make a successful business man or engineer, perhaps the world is no worse off in the long run. But the tangible wealth and the power which attend success are keeping these callings full, and this appeal to the live American boy will always be sufficient to draw thereto the necessary number to build our railways and to develop our water powers.

But as nature is full of beauties which escape the notice of those unaware of their presence, but which keenly delight and mightily uplift the trained observer, so in literature, art and life, there are latent wonders and mighty powers unseen and unfelt by those not trained to see and feel. Now and then is found a soul which has from the first shown a passion for classical music; but, were such its only patrons, the grandest compositions would rarely be performed. The great body of music-lovers must needs have acquired the taste which is none the less real and none the less fine. So, I take it, must be the love of Greek. Most of the recruits must be led to it and taught to love it, and the question is: 'Are we, as teachers, justified in so doing?'

If we are satisfied that the growing generation shall consider the colored supplement, the vaudeville monologist and the Tammany civic administration as ideals, then go at once for the bread and butter studies. If we say that anything higher is out of the question for any of this generation, then by all means abandon all culture studies, turn the boy into a money-making machine as soon as possible and fit the girl at once for her Kinder, Kueche and Kirche. It is inevitable that for some generations to come, perhaps forever, there must be large classes

of manual and unskilled laborers. For these our vocational and trade schools are preparing in increasing proportion. The ever present danger of such schools is that they may attract those for whom something higher is possible. I feel, then, that we are justified in urging Greek upon those who appear to us capable of the best. More than this, we are morally bound to do so. How can we escape condemnation if we refuse to urge what we feel to be best?

Here a public High School teacher is sometimes handicapped, in that he may not urge any one course, the public policy being to leave all doors open equally wide, and to let the choice remain entirely with the pupil. *He* may discuss it with parents of worldly ambitions and friends of no ambitions at all, but those most competent to advise must remain officially dumb. And yet Public School pupils do sometimes ask the advice of their teachers and private school instructors have many opportunities, sought and unsought, to influence pupils to begin the study of Greek.

This is the condition which confronts me annually: enough first year High School pupils having elected Latin, to choose from these the ones to whom Greek would be of more use than other subjects, and to influence as many as possible of these to take it. I set my desires on those to whom, by reason of their intelligence and tastes, Latin has been interesting, and whose records indicate that they are willing to work. Some come to me to ask, to others I must go or write. Correspondence through the long vacation has won for me a number of pupils, of whom I am proud. If left to themselves, conscientious pupils choose what their limited experience and their untaught friends say will be immediately helpful toward earning a living or appearing in society. When Greek is suggested, they naturally ask, 'of what use will it be to me?' In answering this very proper inquiry, there is confronted the difficulty that, of the numberless advantages daily experienced by the classically trained adult, none will appeal fully, some will not appeal at all, to immature and inexperienced inquirers. The ground must be cleared before we begin to build.

First must be shown the general principle that subjects apparently of slight use may be more ad-

¹ This paper was read at the annual meeting of The Classical Association of New England, in Worcester, Mass., in April, 1913.

vantageous than those which seem immediately applicable to the problems of getting along in the world. In a primitive society men actually earn their food and clothes and lodging; they kill the game, shear, spin and weave the wool, and cut down trees for their huts. In a more advanced stage, they earn money which can be turned into food, clothes, and shelter as needed. So in the primitive society, education was a training in manual arts to be directly employed; now it is a training in intellectual qualities to be indirectly, but none the less surely, employed. You seek something immediately applicable, and what is there? The average person in daily life uses only the mathematics needed to deal with grocer and butcher. Hence why study algebra and geometry? Of what use is science, when for five cents you may travel across the city without knowing what makes the trolley go? History—why those people are all dead: so why study about them? Literature—English is good enough, and, if there is anything worth while in any other language, there are translations. So may be dismissed one group after another, mathematics, science, history, and language—and the earnest pupil begins to see that, beyond the simple problems of arithmetic and the ability to read and write the most ordinary prose, there is nothing indispensable for making a living. Clearly the ability to earn a livelihood does not depend on booklearning. Then why touch the books at all? Just for this reason: a vocational course will make you a first-rate carpenter or electrician, stenographer or nurse, and that's all. You will stay through life just where you were at the beginning of your business career, dependent on your own manual labor. You haven't the breadth, the knowledge of things and men, and of what men have thought and do think of things and of other men to enable you to rise from your place, form judgments, and direct others intelligently. And what is worse, you may never realize that you are deficient, but will always think yourself misjudged and ill-used when others are promoted over your head.

Thus I try to take from the mind of the child (of his parents, too, if I can get at them) the idea of the advantage of the immediately available bread and butter studies.

Next must be shown that the essential thing is to gain perseverance, the habit of concentration, ability to reason, appreciation of the best which has been thought and done, and the power of expression. And whence come these? Perseverance and concentration may be developed only by long and determined pursuit of what is most difficult; reasoning power comes from assimilating the most clearly expressed thoughts of man on classic subjects, that is subjects of living interest, from following narratives and arguments to the end till one may ap-

prove or condemn the author's conclusions; appreciation is obtained only by living with the best in art, character, life, and pondering it; power of expression is gained only from long familiarity with words, expressions, structure and figures of the literatures which are the parents of our own.

'But is all this', cries the pupil, 'to be found in Greek?' 'It is'. 'How am I to know it?' 'How do you know anything which you have not experienced—the beauty of Switzerland, the wonders of the deep sea, the power of radium, the character of Napoleon? Clearly your knowledge depends on what experienced people tell you, and so it must until you have advanced far enough to be yourself a competent judge'. Glimpses may be given of what Greek will supply in the way of general information on countless subjects.

The kinship of words may be shown: telegraph, phonograph, autograph, cinematograph, metallophone, xylophone, megaphone, sozodont, mastodon, democrat, aristocrat, autocrat, pandemonium, panoply, pantomime, polygon, Polynesia, monogram, monotone, monoplane.

Next the kinship of ideas may be made clear (and here the Loeb translations are going to prove very convenient): the ship of state, the torch race, the mills of the Gods, etc. Then the form: the meter of Longfellow's *Evangeline* and Miles Standish—poems familiar to many young people—pupils feel to be of ancient and dignified descent, on hearing a few lines of Homer. And the substance: I may read an inscription (especially if I have a squeeze at hand): 'It seemed best to the Senate and to the people' compares well with 'Be it enacted by the Senate and House of Representatives in Congress assembled'.

But the pupil objects that this can all be obtained from translations, and I reply that, though he may buy picture postals of every corner of the earth's surface, he will therefrom draw little of the profit and still less of the delight of foreign travel. To the girl who intends to teach I try to make it clear that, though the Normal School graduates its students in a comparatively short time, they too soon become teachers of few subjects, narrow outlook and lost enthusiasm, unless they have learned of man's age-long struggle for knowledge of truth, have themselves touched here and there the great past, and have come to understand the relation thereto of their own daily labors. This I point out to her from the cultural and inspirational side; and from the practical viewpoint, I say to her that, as she would not venture to teach arithmetic without some knowledge of algebra, so she cannot teach English with the best success without a knowledge of Greek.

The boy who has leanings toward the law must be made to see that the able lawyer, in order to

understand and straighten out the relations of man to man, must understand the origin of our civilization, our customs, our beliefs and ideas; he must see that law is but the crystalization of custom expressed in the terms current among the succeeding generations. Only then can he grasp the great principles which underly the administration of justice.

It follows that, even if you know what your work is to be, to choose only the subjects which apparently are of immediate use is to condemn yourself to a narrow and uninspired life. The thing to do, while the opportunity is offered, is to seek those possessions which will render all life fuller and better. The purpose of education is to put you in touch with the environment in which you are to live. It was Aristotle, the greatest of the Greeks and the founder of modern science, who said: 'To understand anything we must get back to its beginning'; and more and more, as your knowledge widens, you come to realize that in studying Greek you are getting back to the beginning of our civilization.

By getting in touch with the language and the thoughts of the ancients, you are gaining knowledge of our own world of ideas, the ability to grasp the thoughts of others and the power to do independent thinking. This mental equipment will make easy and delightful all further reading and study.

Often the objection is made: 'But I am not going to college'. And I reply: 'I am sorry, but perhaps you may: I myself said a week before graduating from High School that nothing could hire me to go to College. And perhaps you will decide that you want to go, too. But a College is only a higher school where you may study with the help of teachers and books. Even though you may not have the teachers you may still have the books. If the classical course prepares for college, it is because it is a preparation of the mind for grasping the contents of the world's best books. Unless on your High School commencement day you plan to renounce all reading, you cannot logically give up the classical course on the plea that you are not going to College. In fact, there is all the more reason why school, if it is to be your last formal education, should train your mind for further reading and thinking in private'.

Again the pupil objects that few will take Greek and he will be peculiar. But he wouldn't refuse an offered fortune because few may be rich! The things that everyone may have are usually not reckoned the most valuable. Not all are capable of achieving the highest things in life. These are necessarily reserved for the best minds and for those who can appreciate and will work for what is best worth while.

The pupil fears he will be laughed at: supply him

with first hand arguments to back up his decision, and show him how to meet thrust with thrust.

'The languages are dead.' 'So is George Washington, but his work and influence still live'.

'You'll never speak Greek'. 'Not one in twenty of you will ever speak any language but English'.

'You will forget Greek as soon as you leave school'. 'You forget all your friends, if you don't go to see them occasionally'.

'I'd rather learn something which I can use in business'. 'Then get out of High School and go to trade school, or business college'.

'But I am learning about electricity and sound now, botany and physiology, history and civics'.

'I shall be able to pick up in a few evenings' reading on any of these subjects more than you will remember ten days after your final exam'.

For the parents, who will very properly want to know just why such apparently useless subjects are taught, the pupil must likewise be supplied with assurances. The son of a well-to-do family should remind his father that he himself promptly forgot all he knew immediately after leaving school, and should ask him whether in view of this he will say that his school days were of no use to him. Ask him just what it is that he learned in school, that is actually useful in his daily work. Get him to admit that the ability to make money is inborn, not acquired. Make him see that his own success has come from this natural ability within a trained mind, willing to work and knowing how to work; that this willingness and this knowledge were developed by the daily performance, through long periods, of definite and properly selected tasks. If the father is utterly without education, he is the more apt to know his own limitations and to desire his children to be free therefrom. He knows how often some great thought or scheme has come into his mind which would be of service to himself and his fellowmen, but that he could not find words to express it; and the son can show him that what he is doing secures practice in orderly thought and clear expression. The uncultured artisan or laborer is the one hardest to persuade. And he, beyond all the rest, is entitled to know what is being done by his child, for whom he is daily toiling and whose wages he is eagerly anticipating. He is willing to sacrifice, if he can see the ultimate gain, and children from such families more than others should be able to explain, out of thorough conviction, the reasons for Greek study. Circumstances are all against them: a plea to remain at school may appear a scheme to postpone going to work; culture studies push off the day when the wages of the child will make the lot of his parents a bit easier; the neighbors whose children are already at work seem just that much more prosperous. And, without a sincere belief that he is on the right track, a

loyal and conscientious child will hesitate to plead for educational luxuries at the cost of a parent's toil. It is the teacher's part to instill and foster this belief, and to provide the pupil with the reasons therefor, in such form that he may be able to pass them on to his parents. If this is successfully done, the parent himself will be heard using the same arguments to his neighbors, when they remonstrate with him on the futility of educating his children. The seeds will be scattered more widely than we think. And, in defending himself to his neighbors, he will strengthen the belief in his own soul.

It is a long look ahead to the day when culture will be indispensable to the world's business and social success. It was a long look ahead through the Dark Ages to the Renaissance. When the profitable business of life was murder, the highest society despised even the simple art of reading. Prowess was everything, culture nothing. In the big business of our day, money is everything, culture nothing. But another Renaissance is not impossible.

During the first strenuous years in New England, I cannot imagine the early settlers finding much time for the higher life, cultured men though many of them were. And we should not be surprised that, amid the mad rush of the last two decades, the intense desire to master *things* and the prospect of sudden wealth have made the things of the soul seem of less importance. But as the number of those with time and money at their disposal increases, it is not only cheering to assume but also reasonable to expect that a day will come when prestige once more will be sought through culture, and again Macaulay's definition of a gentleman may be current—"One who reads Plato with his feet on the fender".

FRANK S. BUNNELL.

NORWICH FREE ACADEMY, Norwich, Conn.

REVIEWS

The Elegies of Albius Tibullus: The Corpus Tibullianum edited with Introduction and Notes on Books I, II, and IV, 2-14. By Kirby Flower Smith. New York: American Book Company (1913). Pp. 542. \$1.50.

Professor Smith's edition of Tibullus commands attention as one of the most important books that has appeared in recent years in the field of Latin literature. The book is unpretentiously published—as one of the volumes of a series intended for use in Schools and Colleges. It is a question whether a complete Tibullus is a necessity in such a series, for Tibullus with his associates in the Corpus Tibullianum is usually read only in selections in our Colleges. For this very reason the book cannot be criticized on the ground that it contains too

much interpretative matter (about 100 pages of introduction and 350 pages of notes—in fine print—to interpret 48 pages of text—in large print) for the average college student, since the book will be used only with advanced undergraduate or graduate classes. On the other hand, the nature of the series has set limitations and forced the exclusion of much material. It is a matter of particular regret that no commentary on the Lygdamus and the Panegyric of Messalla is published (though the text is included). The reviewer hopes that Professor Smith will publish this separately so as to give us a complete commentary for the Corpus Tibullianum.

No edition of Tibullus on such a scale has been attempted since that of Dissen, published in 1835. For this reason as well as for its intrinsic merit the book will be welcomed by scholars the world over. The text chosen (with some exceptions noted in an Appendix) is that of Hiller—the best, as being both progressive and conservative. Professor Smith's own attitude on matters of text can be judged from his note on 1.6.21: "Speaking in general, an ounce of manuscript, even when that manuscript is no better than the Ambrosianus, is worth more than a hundredweight of conjecture, or half a ton of theory". The ancient testimonia concerning Tibullus are also reprinted from Hiller. If these had been put into smaller type and the space thus saved had been given to more notes, the reviewer, at least, would have been better pleased. The book is not, and does not pretend to be, a critical edition, though many passages are well discussed in the Notes. Besides, Professor Smith has devoted more attention to such matters than the book reveals. The Appendix is of little real value and its excision would not harm the body of the book.

The Introduction contains the following chapters: Development of the Elegy, Life of Tibullus, Later Tradition and Imitation, Criticism and Discussion, The Corpus Tibullianum, Textual Tradition, The Poet's Art. Both Introduction and Notes shows the result of patient study of all the materials, primary and secondary, and the application thereto of splendid judgment. Judgment is perhaps the great characteristic of the book as a whole. The English is a delight, and two of the characterizations—of Horace and Propertius—must be quoted:

Those fair and fragile Hellenic damsels of syllabled air that smile or frown upon us from the pages of Horace.—<Propertius> a lover of pleasure, yet with high ideals, a rapid thinker, but a slow and painful composer, a cool head, but an ardent heart, always young in years, yet, matured early as he was in the fierce sun of an absorbing passion, never young in spirit.—He <Propertius> even starts his melody as it were with a bang, like a man whose feelings are already too much for him.

The first chapter is necessarily brief—so brief

that portions of it will be unintelligible to the reader unfamiliar with the subject, but the various points of view are well presented. Here, as elsewhere, the editor stays modestly in the background, though he indicates his position—a moderate one—on the chief questions at issue: he is inclined to believe in the existence of a Hellenistic subjective erotic elegy, but favors the view that the Roman elegy did not confine itself to imitation of this form but was decidedly eclectic. Egyptian papyrus finds may sometime solve these problems. In the description of the content of Roman elegy the editor is at his best, beginning with this typical sentence (27): "The bacillus amatorius generally penetrates the poet by way of his eyes, and the period of incubation is ridiculously short". This by the way shows the modern touch to be found throughout the book, both in phraseology and material. Hence the many illuminating comparisons with modern manners and customs, etc., especially in Italy. The chapter concludes with the remark (29) that to Tibullus "belongs the distinction of having given artistic perfection to the department <of elegy> on Roman ground". With this no one will disagree.

In the second chapter the reviewer is happy to find that his published remarks on a number of points are in agreement with Professor Smith's views, e.g. the probable date of Tibullus's birth (about 54), and the melancholia of his later years. Professor Smith's treatment in the Introduction, however, must be supplemented here as elsewhere by reference to the Notes; for example, in the Introduction the possibility that Tibullus's property was confiscated during the wars is suggested, but in the note on 1.1.2 this is rejected for the reviewer's suggestion (A.J.P. 33.160: the article appeared too late to be utilized in the Introduction) that Horace's Albius, the bronze-collector, was Tibullus's father and was responsible for Tibullus's reduction to comparative poverty. In fact, Professor Smith has added two excellent suggestions which make the hypothesis all the stronger: one that Tibullus's aesthetic sense may have been developed by the sight of artistic masterpieces in his home during his childhood; the other that *avus* in such passages as 1.1.42 is to be taken literally to mean 'grandfather' and not 'ancestor' (in the note on 2.1.2 he shows that *avus* in the singular is rare in the sense of 'ancestor', while the plural is common). Is it not, however, a gratuitous assumption to say that "a man so notoriously fastidious in his literary style is likely to have been equally fastidious in everything else—from the set of a toga to the choice of a friend?" The statement sometimes made that Tibullus had no ambition is refuted by the convincing remark (41) that "Artistic masterpieces are not written by persons indifferent to fame". It is rather fashionable nowadays to con-

sider Tibullus's poetry as entirely conventional and to assume that there is no truth in anything he says about his love affairs. On this point Professor Smith takes a sensible middle ground (43): "As guessers however we must remember that the simple faith of the old commentators who, like Prior's Chloe, took every reference at its face value, is not more unreasonable than the sweeping incredulity of some of our modern critics". The sketch of Tibullus's "affairs" is very well done, as are the analyses that head the notes on the separate elegies. There is a zest (shall I say 'verve') to them that is unusual in a book of this kind.

In the fourth chapter Tibullus's poetry is rated and compared with that of Propertius and Ovid. A clear and convincing picture is drawn. The thought that "the ideal of Tibullus is the art that conceals art" is developed at some length.

In chapter 5 Professor Smith discusses the various parts of the Corpus Tibullianum as we now have it. Speaking of an ancient edition of Tibullus alone in two books (73), he ends with a sentence which might better have been omitted: "So too certain old library catalogues would appear to imply, though this is by no means as plausible, that copies of it <the two-book edition> survived until well into the Middle Ages". Only one library catalogue has "Albi Tibulli lib. II", and it is as certain as anything can be that the correct explanation of this is not the one which Professor Smith considers worth repeating. Our editor waxes eloquent—as well he may—in dealing with the poems of Sulpicia. His psychological analysis is a searching one, and many welcome suggestions are made here and in the Notes.

The short chapter on textual tradition is not particularly satisfactory. There is no reason for connecting Hildebert with the Tibullian tradition. The statement that the Codex Eboracensis is occasionally of some value is perhaps vague enough to be true. It should be stated that this manuscript is lost. Monacensis 6292 is called the best representative of the Excerpta Frisingensia: it is the Excerpta Frisingensia, so called because it was once at Freising; furthermore, it belongs to the tenth century (as is correctly stated in the Appendix, though there the library number is given without the name of the library), not to the eleventh century. The statement that these excerpts "enjoyed a wide popularity from the eleventh to the fourteenth century" is based on no published facts. It probably is due to a vague memory of an article by Goetz. There are other misleading statements about this manuscript. The Introduction and the Appendix differ on the date of the Excerpta Parisina. G and V are discussed, but this review is not the place to go into the question of their value.

The chapter on the Poet's Art deals with Tibul-

lus's method of developing a theme by "waves" and compares and contrasts our poet with Propertius and Ovid in this respect. Professor Smith also sums up with much lucidity the chief features of Tibullus's use of the elegiac distich.

It is the Notes, however, that contain the great collection of material. Of the greatest importance and bulk are those which trace the history, briefly yet in most cases sufficiently, of every theme and motif that appears in Tibullus. Not only are these themes traced back in Latin and Greek literature so that we can study Tibullus's relation to other writers and departments, but they are traced down into modern literature—English, French, German, Italian. Here we have something entirely new and valuable. One can gain a comprehensive idea of the modern authors quoted by a glance through the Index. Bertin, an inconspicuous French poet, is quoted oftenest. One interesting fact that is unearthed is that the common English phrase 'Jupiter Pluvius' comes from Tibullus (1.7.26), probably via Goethe. Valuable too and in part new are the observations on metrical technique, and on folk-lore and superstition (cf. especially on 1.2)—fields in which the editor is particularly at home. Stylistic and syntactical usages, idiosyncrasies of vocabulary, etc., are grouped together and comparisons with the other elegists are constantly made—all very valuable for the student of Tibullus. The notes on some points are cyclopaedic so that the book is useful for reference (there is a good Index). Here are a few subjects treated fully enough to serve as an introduction to them: rhyme; the 'plural of modesty' (especially in the elegy); caesura; elision in the elegy; the days of the week; the Golden Age; alliteration; the Sibylline books.

Though the Notes are many and long, let it not be thought that they are dull. They have the same humor and sparkle as the Introduction. Compare e.g. the note on *coma*, 'foliage', 1.7.34: "English trees may have heads and even crowns and English mountains may be bald, but they never have hair". (But the facts are against Professor Smith, as the reviewer discovered after writing the above; cf. Milton, P. L. 10.1066, "the graceful locks of these fair-spreading trees"; cf. also Spenser, F.Q.2.11.19). In the note on 1.4.9-56 the characterization of the rôle which Priapus has suddenly assumed, that of a "conventionalized professor", is amusing: "As such he is dignified, formal, dogmatic, precise, his pronouncements purposely axiomatic and familiar, his illustrations purposely traditional and commonplace, although both are announced with all the air of being great and useful discoveries". Nor is the saving sense of humor lost even during the philological dissection of a kiss (1.4.55): "The conditions however of a successful kiss are such that the distinction between giving and receiving is more

logical than real. . . . But while the point of view may differ the result is much the same".

The reviewer may be allowed a few criticisms and suggestions on certain details. On 1.3.29 the *ut* clause is called consecutive, which is perhaps clear to students of Gildersleeve's Latin Grammar, but hardly to others. It would usually be classified as purpose. On 1.10.13 the difference between *nunc* and *iam* is not clearly stated; *nunc* is absolute and *iam* relative. In the notes on the same line the rule for the use of *quis* as an indefinite is given in full, but in the list of words after which this usage is commonly found the important word *num* is omitted. On 1.10.35 it is curiously inconsistent to say "natural enough in this connection but extremely rare. I find no other case". On 1.10.49 the references to ancient and modern literature concerning the relation of cobwebs and bees to peace are interesting but not particularly relevant. On 4.6.16 there should be a note on the adverbial use of *tacita mente* (cf. 2.6.18), clearly a colloquialism. Colloquial touches are not always pointed out. The fondness of Catullus for using his own name (spoken of on 4.8.2) was probably due to his fondness for its liquid sound. On 4.13 the editor maintains at some length the attribution of the poem to Tibullus, an attribution denied by Professor Postgate. One of Postgate's arguments is that this poem fails to reveal one of Tibullus's most characteristic touches—the use of a word twice in one elegy and never or rarely again. The poem under discussion is too short to make the absence of this feature significant, but it does not seem right to minimize the importance of this trait in Tibullus, as Professor Smith does. It is true that it is an accidental characteristic of all writers, but in Tibullus it is too common to be merely accidental. It is a real and interesting feature of his style and Professor Postgate has done well to call attention to it. Vergil too is very fond of it and gives it an application all his own.

To the students of Latin literature the reviewer commends the book as being in itself an education, and for the same reason he extends thanks and congratulations to its author ('editor' is hardly adequate).

UNIVERSITY OF PITTSBURGH.

B. L. ULLMAN.

The Vocabulary of Menander Considered in its Relation to the *κοινή*. Princeton University Dissertation. By Donald Blyth Durham. Princeton: privately published (1913). Pp. 103.

During the early centuries of the Christian era certain teachers of Greek rhetoric devoted much attention to purity of diction. They adopted as their models the great Attic authors of the fifth and fourth centuries B.C., and carefully ruled out all words not to be found in them. These purists—

Atticists, they were called—had their opponents, and consequently the condemnation of a word as 'un-Attic' must often have been refuted by a citation from some famous author—much in the manner of Professor Lounsbury's interesting articles on the split infinitive and such matters. The Atticists replied, whenever possible, that in spite of his genius that particular writer was not reliable in matters of diction; this was the case not only with Homer, Herodotus, and Xenophon, but also with Euripides, Aristotle, Theophrastus, and others.

Since Menander was one of the best known writers, his usage was particularly likely to be cited against the archaizers; and that is, no doubt, one reason why he is so often censured by them. Was their censure really just? Did Menander write Attic or Hellenistic Greek? A reply to this question should be possible since the recent discoveries in Egypt, and Dr. Durham has undertaken to find it. The point is worth settling for many reasons, but our author is probably wrong in thinking (7) that Menander's reputation as a dramatist will be influenced by any such consideration. The Atticist point of view is hardly taken seriously anywhere to-day—unless the enthusiastic admiration of the Atticist Phrynichus which Professor Rutherford voices in the preface to his *New Phrynichus* is really typical of English scholarship.

In Chapter I Dr. Durham examines the specific charges that are made against Menander's diction; in Chapter II he compares his usage with that of selected Attic and Hellenistic writers in respect to certain suffixes and prefixes that became notably more frequent just after the close of the Attic period. The result is a complete vindication; such variations from the norm as Menander shows are due to the colloquial style of comedy rather than to non-Attic influence.

The third and longest chapter of the dissertation consists of a series of articles on Menander's Words not Found in the Authors of our <Attic> Canon. The history of each word is indicated by references to its occurrences in the literature, and there are occasional comments on form or meaning. An enormous amount of material has been gathered, and not a few details of text criticism and lexicography have been cleared up. The author is justified in his hope that the list "may be of permanent value to students of Greek lexicography". The reviewer is glad to acknowledge that he has learned from it more than one important fact about words he had tried to treat fully in print.

It would be ungracious to complain of omissions; anything approaching completeness is out of the question in the present state of Greek lexicography, and it is hard not to overlook an index here and there. Important indexes which are not mentioned either in Schoene's *Repertorium* or in Dr. Dur-

ham's supplementary list are the following: Demetrius on Style. Edited by W. Rhys Roberts. Cambridge, 1902; Ignatii et Polycarpi Epistolae, Martyria, Fragmenta. Rec. Th. Zahn. Leipzig, 1876; Scholia Aristophanica. Edited by W. G. Rutherford. Two Volumes. London, 1896; Scholia Graeca in Euripidis Tragoedias. Ed. W. Dindorf. Four Volumes. Oxford, 1863 (this is more complete than Zahn's index); Mary C. Lane. Index to the Fragments of the Greek Elegiac and Iambic Poets. Cornell Studies 18 (1908); E. J. Goodspeed. Index Apologeticus sive Clavis Iustini Martyris Operum Aliorumque Apologetarum Pristinorum. Leipzig, 1912; E. A. Sophocles. Greek Lexicon of the Roman and Byzantine Periods. Boston, 1870. Some of these works are of course known to our author and were presumably used, but it would have been well to include them in the list on page 9.

Only one really serious neglect of evidence has been noticed. Although there are numerous references to Phrynichus's *Ἐκλογὴ Ὀνομάτων* no use seems to have been made of the epitome of the *Σοφιστικὴ Προπαρασκευὴ*, which has long been available in the first volume of Bekker's *Anecdota* and has recently been edited by De Borries (Teubner, 1911). It would have prevented the statement on page 13 that Phrynichus never cites a word from Aeschylus or Sophocles as an example of good Attic, and it would have improved the treatment of Atticist doctrine at many other points.

Misprints are few and the citations of Greek authors seem to have been carefully verified. Half an hour's search revealed only two incorrect references—neither of them such as to cause real difficulty.

COLUMBIA UNIVERSITY.

E. H. STURTEVANT.

THE CLASSICAL CLUB OF PHILADELPHIA

The final meeting of The Classical Club of Philadelphia for the year 1913-1914 was held on the evening of April 24. This Club has had a successful existence of nineteen years. Six meetings, in which the intellectual and the social elements are combined, are held annually, one in each month from November to April inclusive. It is at once a boast of the Club and a testimonial to its vitality that never yet has a stated meeting of the Club been omitted.

The regular membership is at present fifty-nine, with two honorary members, Professor Alfred Gudeman of Munich, the founder of the Club, and Professor Wilfred P. Mustard of Johns Hopkins University, long prominent in the Club's councils.

The activities of the Club for the current year included papers as follows: by Professor Roland G. Kent, *Horatian Miscellany*, a discussion of certain passages in the *Satires*; by Professor H. Lamar

Crosby, *The Trojan War*, an able review and discussion of Leaf's recent work on Homeric geography; by Professor Allen B. West, *The Chalcidian Constitution*, a fine illustration of constructive reasoning applied to a difficult problem in Greek history; by Professor Wilfred P. Mustard, *The Piscatory Eclogues of Jacopo Sanazzaro*, a brilliant study in comparative literature; by Professor Walton B. McDaniel, *Catullus and Lake Garda*, a delightful picture of Catullus's life and of the Roman society of his time, followed by a sketch of the history of Lake Garda and by slides illustrating its beauties; and, finally, by Professor Charles Knapp, *References to Literature in Plautus and Terence*, in which a subject demanding an accurate knowledge of all Greek and Latin literature antedating the two great Roman comedians was most interestingly and convincingly presented.

At the close of this final meeting officers were elected for the ensuing year: President, Professor Walter Dennison, of Swarthmore College; Vice-President, Mr. Stanley R. Yarnall, of the Germantown Friends' School; Secretary-Treasurer, Mr. Benjamin W. Mitchell, of the Central High School.

B. W. MITCHELL, Secretary.

With much regret we report that B. G. Teubner has announced that the publication of the *Epitome Thesauri Latini*, to which reference was made in *THE CLASSICAL WEEKLY* 7.113-114, has been indefinitely postponed.

LATIN AT PENNSYLVANIA

Under the above caption, *The New York Times*, on April 23, printed a letter from Professor Arthur H. Quinn, Dean of the College, University of Pennsylvania, correcting an editorial which had appeared in *The Times* on April 5, and was reproduced in *THE CLASSICAL WEEKLY* 7.185. Professor Quinn declares incorrect the statement that "Only two <of the twenty-one leading older endowed institutions with which Yale is classed>, Cornell and Pennsylvania, confer the B.A. degree with Latin as an elective". He says: "Pennsylvania requires for the A.B. degree four years of high school preparation in Latin and one year of college Latin. It also requires four years preparation in Greek and one year of college Greek".

THE NEW YORK LATIN CLUB: LAST MEETING

The last meeting of The New York Latin Club for the current year will be held at noon, sharp, on Saturday, May 23, in Room 301, University Hall, Columbia University. Professor Duane Reed Stuart, of Princeton University, will address the Club, after the luncheon, on *Modern Criticism of the Suetonian Life of Vergil*. All are welcome. Tickets to the luncheon, at 75 cents, may be had from Dr. William F. Tibbetts, Curtis High School, New Brighton, Staten Island.

A CORRECTION

IN *THE CLASSICAL WEEKLY* 7.186 I made a statement which arose from the mistaken belief that Professor McDaniel's words quoted in 7.145 had particular reference to my paper (7.98). Professor McDaniel has been good enough to communicate to me the whole letter from which the quotation was made, and in this it plainly appears that no such reference was intended, but that the criticism was quite general and was directed against those articles which are purely destructive in substance and tendency. In this criticism I heartily concur.

MAX RADIN.

According to the Boston Sunday Herald for March 28 last, President Ira Nelson Hollis of Worcester Polytechnic Institute, at the annual meeting of the High School Masters' Club, in Boston, on March 27, declared that pupils should begin study earlier in life, particularly the study of languages. The following quotation is of special interest:

Study of methods of expression should be the most fundamental basis of preparation for college and technical schools. I should much prefer that a boy entering a technical school should be a graduate of a good Latin school than of a school of shop work. Technical training is of little use unless pupils also have the power of expression.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

- Athenaeum—Mar. 14, (Sikes, *The Anthropology of the Greeks*): Supplement—Round the Mediterranean (Bosanquet, *Days in Attica*; Jerome, *Roman Memories in the Landscape seen from Capri*); Apr. 4, (Essays and Studies Presented to William Ridgeway on his Sixtieth Birthday): (C. Juli Caesaris Commentarii, ed. T. Rice Holmes).
- British Review—Apr., *The Acharnians* at Oxford.
- Contemporary Review—Apr., (J. Bryce, *Ancient Roman Empire and the British Empire in India: The Diffusion of Roman and English Law throughout the World*); (W. R. Holliday, *Greek Divination*).
- Dial—Mar. 16, *An Approach to Aristotle for English Students* (Comment on Professor Cooper's "Poetics"); Apr. 1, *Death of an Accomplished Greek Scholar* (R. B. Richardson); Mr. Cotterill's *Ancient Greece* (a note by Mr. Cotterill).
- Independent—Mar. 23, *A Photograph that Spans Twenty Centuries—Pompeii from an Airship*.
- Mind—Jan., *Aristotle's Refutation of 'Aristotelian' Logic*, F. C. S. Schiller: *Aristotle's Theory of Tragic Emotion*, A. W. Benn: *Socrates and Plato*, G. C. Field.
- Nation (New York)—Mar. 26, *Correspondence—Imagination in College*, T. K. Whipple: *Notes—Five New Volumes of the Loeb Classical Library*; Apr. 9, *Notes—The third volume of Mr. P. S. Allen's Opus Epistolarum Des. Erasmi Rotterodami*.
- Outlook—Apr. 11, *Doing as the Romans Did—Rex Aurei Rivi Auctore Iohanne Ruskin* (a translation into Latin of Ruskin's *King of the Golden River*, by A. Avellanus).
- Saturday Review—Mar. 7, *Sappho, Hellenikos*; Mar. 28, *The Plays of Gilbert Murray*, J. Palmer.
- Spectator—Mar. 14, (T. F. Royds, *Virgil's Beasts, Birds, and Bees*); Mar. 21, *Letters to the Editor—Virgil's Beasts, Birds, and Bees*, A. H. Bartlett: *Books* (B. K. Davis, *Translations from Catullus*): *Some Books of the Week* (C. Juli Caesaris Commentarii, ed. T. Rice Holmes), (Weller, *Athens and its Monuments*), (Bosanquet, *Days in Attica*), (Manatt, *Aegean Days*).
- Times (London), *Weekly Edition, Literary Supplement*—Mar. 13, *Greece Yesterday* (Bosanquet, *Days in Attica*); (Reid, *The Municipalities of the Roman Empire*); Mar. 20, *A New Homeric Theory* (Austin Smyth, *The Composition of the Iliad*); Apr. 3, *A Secret of the Greeks* (Diana Watts, *The Renaissance of the Greek Ideal*).
- Unpopular Review—Apr.-June, *The Greeks on Religion and Morals*.
- Yale Review—Apr., Gomperz, *Greek Thinkers* (I. W. Riley); *Roman Farm Management*, by a Virginia Farmer (E. T. Powell).